

The Argument vpon the Epistle of Saint Paule the Apostle to the Philippians. By D. Erasmus of Roterdame.



The Philippians are in the first parte of Macedonia, as it is declared in the .xvi. of the Actes, a people deducted oute of the citie of Philippos, so called of Philp the buyldour of it. And Thessalonica is the head citie of the Philippians, whiche are worthilye muche prayled of the Apostle, because they persisted constanthe in the faythe, after they once receyued it: and woulde not allowe the false apostles among them, wheras the Cozinthians and Galathians had receyued them and geuen credence vnto them. Vnto these Philippians, Paule beyng warned of the holy ghost wente, and taried among them a good maynre of dayes, not without greate trauayll. For there Paule was scourged with whippes, and was caste with Silas in to pryson: at which tyme the keper of the pryson and all his household were Baptized. In this citie was also Lydia the purpleseller, who fyrst beyng conuerted receaued Paule into her house. There also the souldiours, knowing that Paule was a cetezen of Rome, desited him of theyr owne mynde, to goo whither he woulde: and so the name of Christe was notified abzoadc with luckye prosperous successe. And also whan Paule was in pryson at Rome, these Philippians sent to hym suche thynges, as were necessarte for him to lyue with by Epaphroditus: as they had doon afore, whan he was at Thessalonica, as he him selfe witnesseth in this Epistle. For the whiche hauyng set them forth with prayles and commendacions, he exhorteth them to perseuet and goo forwarde, shewyng them, that they ought to reioyce euen in those afflictions, which make for the aduancement of Christes gospel: and that he was not onely not afrayed of death, but also that he woulde gladlye wishe it, yf Christ so would. Than he gyueth them a speciall exhortacion to mutuall con corde, whiche can not possible be amonge suche as be stoute stomaked. And because they shoulde be the better content, he promyseth to sende Tymotheus vnto them, and that he will come againe to them shortlye him selfe. In the meane tyme he sendeth Epaphroditus, whiche was amended of his extreme daungerous sicknesse. These he treateth of, in the two first chapters, for in the thyrde he confirmeth theyr consciences against the false apostles, alluryng men euery where vnto the Jewyshe secte: whom he calleth dogges, the workers of wickednes, the enemyes of Christes crosse, and makyng their belyes their god, and in no place he is moze apertely stomaked against them than in this Epistle. The fourth chapter is ful of comendacions and salutacions, but onely that he intermingleth certain monicions here and there by the way, and thanketh the Philippians for their liberall gentynesse shewed towardes him. This epistle he wrote from the citie of Rome by Epaphroditus, whā he was layed the seconde tyme in pryson: for after his firste defense he was leadde agayne in to pryson: wherof he maketh rejoyce in his Epistle to Tymothee.

The paraphrase of Erasmus vpon the Epistle of S. Paule the Apostle to the Philippians:

The .i. Chapter.

Paule and Tymothe the seruantes of Iesu Christ. To all the sayntes in Christe Iesu: whiche are at Philippus with the Bishoppes and Deacons, Greete be vnto you, & peace from God our father and from the Lorde Iesus Christ.

The texte.

Paul and Tymothe, felowes in the office of the gospel, and seruantes of Iesus Christe: To all the companie of the sayntes, that purely and entierly professe the name of Christe, and to them also, that haue the ouersight & ministracion of the Christia stocke at Philippus: We wishe grace and peace vnto you, from god our father and from the Lorde Iesu Christ.

I thanke my God with al remembraunce of you alwayes in al my prayes for you, & praye with gladnes: because ye are come into the felowshyp of the gospel sed the first day vnto now: And am surely certified of this, that he which hath begonne a good worke in you, shall performe it vntil the day of Iesus Christ: as it becometh me, so iudge I of you al, because I haue you in my heart: for asmuche as ye all are companions of grace wryth me, euen in my bondes, and in the defendyng and stablyshyng of the gospel. For God is my recorde howe greatly I longe after you all, from the very hart rote in Iesus Christ. And this I pray, that your loue may encrease yet more & more in knowledges in all vnderstandyng, that ye may accepte the thynges that are most excellēt, that ye may be pure, and such, as hurte no mans cōscience vntyl þ day of Christ, beynge filled with þ fruit of rightewilnes, whiche frute cometh by Iesus Christ vnto the glory and prayse of God.

The texte.

Verely as often as I call vpon God in my prayes, as I doo in dede with out ceassyng, I make continuall mention of you all, with rendyng of thankes and excedyng reioycyng on all your behalves, that euer synce the fyrst entraunce of your profession, euen vnto this dape, in that you haue releued me wryth your helpe and gentlines, you haue shewed youre selues to be of the felowshyppe of the gospel. And my continuall prayer is, that you maye encrease in those vertuous doynges more & more: not doubtynge, but God, which hath entred these godly partes in you, wyl perfozme þ, which he hath begon in you, vnto the day, þ Iesus Christ shall come & recompence eternall rewarde to well done dedes. For so it is conuenient, þ I should iudge of you, through þ helpe of God, in asmuche as alwayes hitherto I haue had suche experyence of youre constaunte and true gospellike loue to me warde, as I may easly gather, that of a very good begynnynge, shall come a very good ending. For þ which cause sake, my minde is so affectuouly set towardes you, þ euen in these bandes, and whā I am arraigned at Aeroes barre, wher I must pleade for my head giltie, or not giltie, & in other mine afflictions, through the which þ power of þ gospel is not hindzed nor obscured, but cōfirmed & aduāced, I haue euer bozne you a singuler good will, bicause I haue alwayes perceiued you as glad as my self, that the word of Christ doth flourish through my painful afflictio. For god him selfe knoweth, fro whō nothing is hidde, how distrouly affected I am towardes you all, not after the maner of mannes affection, either to the intente to get anye thyng of you, or yet in anye wyse to flatterre you for youre lyberalitie shewed to me, but I loue you w a pure christia affectio, for none other purpose, but bycause I see, that you loue Iesus Christ constauntly & purely. I thanke God heartely for bestowynge hys gyftes vpon you, & I beseeche hym, that this

The paraphrase of Erasmus upon the Epistle

your charitie may encrease more and more, in all knowledge and in all vnderstandyng, that you maye knowe, vnto whome your dutie is to minister the offices of charitie. For the commaundement of charitie is, that you should mynde to doo good dedes. And discretion sheweth howe and where you should doo good dedes. Than what so euer you shall bestowe for Christes sake, vpon the preachers and promotours of the gospell, it is best bestowed of all other, bycause you shall receyue it agayne with greate auantage. And for this cause I wyshe and praye, that you maye alwayes encrease in both these gyftes, so as you maye be habile to proue, what is best to be done: and that you maye be of a sincere affection, to geue respecte to nothyng but onely to Christe: and to let out the profession of the gospell, with suche vpryghtnes of lyfe, that you geue not any man occasion to be offended, but rather allure all men to the true wourthypp of God, and so perseuer styll vnto the daye of Christes commynge, that you maye than appeare ryche, and aboundantly ful of good workes, wherof in this world you make as it wer a seedenesse, and shall reape y frute therof at y daye. In moste plentuous encrease: by y meritorious goodnes of Iesus Christ, & not to the glozy of you & me, but to the glozpe and praysse of god, to whō as y fountaine of al goodnes al thinges are to be referred.

The texte.

I would ye should vnderstande (brethren) that the thynges whiche happened vnto me, chaunced vnto the great furtheraunce of the gospell: So that my bondes in Christe, are manifested thowout all the iudgement hall and in al other places: In so much that many of the brethren in the lord beying encouraged thowome my bondes, dare more boldely speake the worde wythout feare. Some preache Christ of cruely and stryfe, and some of good wyll. The one part preacheb Christ of stryfe and not sincerely, supposyng to adde more aduersitie to my bōdes. Agayne the other part preache of loue, because they know, y I am set to defend the gospel. What then? So that Christe be preached anye maner of waye, whether it be by occasion, or of true meanyng, I am glad therof, yea and I will be glad. For I know, that this shall chaunce to my saluacion, thowome your prayer and ministringe of the spirit of Iesu Christ accordyng to my expectation, and hope, that in nothyng I shall be ashamed: but that with all boldnesse, (as alwayes euen so nowe also) Christ shall be magnified in my body, whether it be thowome lyfe, or thowome death. For Christe is to me lyfe, and death is to me auantage. If it chaunce me to lyue in the fleshe, that thyng is to me frutefull for the worke, and what I shall chose I wote not. For I am constrained of these two thynges. I desyre to be loosed y to be w Christe: which is moche s faster better. Heuere thelesse, to abyde in the fleshe is more needfull for you. And this am I sure of, that I shall abyde, & continue w you all, for your furtheraunce and lope of your fayth, that your reioysyng maye be the more abundant thowome Iesus Christe in me, by my commyng to you agayne.

Now to the intent, ye may the more amplye be partakers of my loye, I would ye should vnderstand, brethren, that y emprisonmēt, fetters, arraignmentes, and my other calamities, wher w I was tossed & turmoyled for y gospell of Christ, did not only not hinder y sittinge abrod, & cōfirming of y doctrine of the gospel, but also happened to the great furtheraunce of it: & did not only not withdralw the faythfull frō the profession y they had taken vpon thē, but also confirmed thē in it a greate deale y more, & made thē more hartie & of a better courage, so as they vnderstode, y to be most vndoubtedly true. y I preache, for y which I am not afraid to suffre these thinges: & made thē bold to entrepryse y lyke by myne exāple. For this, for y most part, is the cōmen chaūce, y happeneth to matters of honestye & of weightye importaūce: the more they are holden vnder and turmoyled hereatwaye and thereatwaye, so muche more they come forwarde, & appeare, notwithstanding y endeuour of y wicked, traueillling to the cōtrarie.

So in dede

So in dede my bondes, gaue occasion, that the woorde of Christe came not onely to a fewe, and those but of the simple sorte of the commune people, as it was afore: but it flozished also throughout all Aetoes hall, and all the whole cytie, so as sondrye of the brythren, whiche professed the ghospell befoze that tyme, as men halfe astrayed, nowe beynge encouraged wyth my bondes, as the Lorde Iesus ordyeth the matter, they begynne also through myne example, to professe the woorde of the ghospell moze freely and bolde-lye, all dyede set aparte. And albeit, all men dyd it not wyth a lyke syn- ceritie, as they dyd not also wyth lyke dyligence, yet the matter chaunced by occasion to the furtheraunce of the ghospell. For there was among them, some that dyd it of a maliciose purpose, to procture the greater hatredt agaynst me, and to kyndle Aetoes stomake so muche the moze fearcelly agaynst vs, as he sawe thys secte encrease and come forwarde, whiche, in his extontous conceipte, he iudgeth to be hurtfull to his Empire: In consideration where- of they thoughte, he woulde the soner haue dispatched me oute of the waye. Perchaunce there be manye, that hauynge disdeigne at my glozve, (whiche not wythstandynge I chalenge not to my selfe, but resigne it whollie vnto Christe,) haue gone aboute throughe malitious enuye to obscure my commendacion, if they myght seme to be moze diligente than wee. Agayne, there be of them, that preache Christe, as I dooe, with a syncere good conscie- nce, though it be not throughely perfitte. For as correctynge fauoure after the outwarde maner of man, I can not wante anye at theyr handes, whiche loue me, and see me endaugered for thys cause, that I goe stedfastlye about, accordyng to the offyce comyncted vnto me, to defende the ghospell agaynst the wycked: althoughe, that euen those that preache vpon the moste naughty purpose, haue furthered the glozve of the ghospell also. For they preache Christe, but not of a Christian conscience, nor of an vpryghte purpose, but labour to the intente, they myghte cause me, nowe I am taken and bounden, to be moze greuoulye punished, in case throughe theyr earnest hooete cockled ghospellyng, they coulde haue broughte vs in to moze hapnous displeasure. Thys, how so euer it shal happen vnto me, shall make no great matter, so that it turne to the glozve of Christe, vnto whome I owe suche entier hartie loue; that I am glad, to haue hym notified vnto all men, by what occasion so euer it be. They deserue the greatest commendacion befoze God, that preache Christe, vpon the same intente that I doe. And they are to be bozne wythall; that vpon a certayne pryuate affection towardes vs, set forwarde the doctrine of the gospel. But those y preache Christ, for displeasure of me, in y they hurte the selues I am sorre; in y they goe about to hurt me, I desyre the: in that their froward purpose turneth to the furtheraunce of y gospel, I am veray glad, so that they teache Christe truely, althoughe theyr entent be nothyng vpryght. And I doo not onelye reioyce nowe presentlye, but also I wyll reioyce here- after, in case they goe on styl, in despyght of me, to set out the doctrine of Christ. It greueth not me, that their intente is by thys meanes to destrope me, sernge I knowe well ynoughe, that wyth the helpe of your prayers, the spirite of Iesu Christe forwardeynge and gouernynng this bulines, it shall proue vnto my best commoditie, whether I dye or lyue. And my faythfull truste that I haue cocenyued of hym, shall neuer desceae me, whiche is, that I

The paraphrase of Erasmus vpon the Epistle

am moſte certaynly perſwaded, that he wil neuer leaue me deſtitute nor put to ſhame in preaching the goſpell, which he hath comytted vnto me, ſo as I ſhal not be enforced wth anye afflictions, either to recante it as vayne, or holde my tongue from ſpeakyng the thyng, that I am ſure, is mooſte true: but rather, lyke as the afflictions whiche I haue ſuffered at mennes handes after the bodye, haue alwayes hether to the aduantage of the ghospell, cyther whan I was ſtoned, or whan I was ſcourged wth whypes, or whan I was caſte to wyld beaſtes, euen ſo, thys affliction wherby I am in teperdre of my heade and lyfe, ſhall proue alſo to the glozpe and prayſe of Chriſte, whether I chaunce to lyue or dye. For as the former ſtozmes of myne afflictions, althoughe they troubled thys carcās, dyd neuer for all that wythdrazwe myne harte, nor made me to ſhynke from the ſtedfaſt preaching of Chriſte, no more ſhall alſo thys hoſte tempeſt any thyng wythdrazwe me. If I lyue, I ſhall defende the trueth of the ghospell holdely: if I ſhall dye, euen my deathe, whiche I ſhall gladly ſuffer for the ghospelles ſake, ſhall further the glozpe of Chriſt. Whether waye ſo euer happeneth vnto me, I ſhalbe in ſure ſaucgarde. And as for deathe, I am not onely not afrayed of it, but I thynke it alſo rather to be wyſhed for, if it myghte be to the ſpedye furtheraunce of the ghospell. And yet I am not wearpe to lyue, though, I lyue in thys payefull eſtate, for I meaſure all the felicitie of my lyfe, by the ſucceſſe of the ghospell. And on the other parte, I am not afrayed of deathe. For it ſhalbe my vauntage, and byyng me to the toyes of heauen, where after thys lyfe I ſhall truly lyue. And yet in the meane tyme, thys vyle cozporall lyfe wanteth not his frute, forasmuche as in amplyfyng of good dedes, the rewarde of immortallitie is amplyfyed alſo, and beſydes that whyle we lyue in thys worlde, the ghospell of Chriſte is ſet forwarde and confirmed throughe oure trauayll. And it is in the handes of Chriſte, whether hys pleaſure be, rather that I lyue or dye. For myne owne parte, I am ſo readly prepared for cyther waye, that I can not tell, whether is better for me to choſe. There is cauſe, why I ſhoulde wyſhe to dye, and there is cauſe, why I ſhoulde not reſuſe to lyue. But whan I haue caſt what is beſt for me, and examyned myne owne harte, I perceiue it were a greate deale better for me, to be loſed frome the troublous toylynges of thys lyfe, and to be in preſente companye wth Chriſte, and to goe agayne vnto that vnſpeakable felicitie, that I had a taſte of, whan I was rapt into the thyzde heauen. Agayne, whan I conſider, what is beſt and moſte expedient for you, I perceiue it profitable, yea rather neceſſarie for you, that I contynue yet for a whyle in thys myne office. And I knowe this for a certayntie, that I ſhall tarpe ſtyll yet in this life, and tarpe ſo, as I ſhall once haue youre companye agayne, and be at ſuche libertie, as you ſhall goe forwarde more aboundantly in faithe, and as I ſhall haue muche more cauſe to be glad of the increaſe of your fayth, and as you on the other parte maye be glad of my comyng vnto you agayne, whan you ſhall ſee, that by the helpe of Chriſte, I haue not onely not geuen place to theſe impscheuous troubles, but alſo that I am preſerued for the increaſe of your beſt profite.

The text.

Only let your conuerſation be, as it becommeth the goſpel of Chriſt: that whether I come and ſee you, or els be abſent, I may yet here of your condicion, that ye continue in

of S. Paule to the phylippians. Cap. i. Fol. liii.

one spirite, and in one soule, labourynge as we doo to mayntayne the faythe of ghoſpell: and in nothyng fearynge your aduerſaries, whiche is to them a cauſe of perdition, but to you of ſaluacion, and that of God. For vnto you it is geuen of Chriſte that not onelye ye ſhoulde beleue on hym: but alſo that ye ſhoulde ſuffre for his ſake, hauynge euery ſuche a ſight, as ye ſawe in me, and nowe heare of me.

Doo you ſee nowe howe lytle I regarde myne owne felicitie, in compariſon of youre commoditie? What man is it, that woulde not loothe the cares of thys worlde to be in the thyrde heauen? Who woulde not deſire to be in the vpper paradife, and to be deliuered out of theſe miſeries? Who woulde not contemne the communication of man, whan he remembreth the ſecrete wordes that were ſpoken to him aboue? Who woulde not in ſteede of ſo many daungiers, ſo many icoperdies, ſo many deathes, rather choſe to be in the quietneſſe, that neuer ſhall haue death? Neuertheles I ſet ſo muche by brotherlye charitie, that I regarde more the proſpitye of others, than myne owne deſyre. And therefore it ſhalbe youre partes to applye youre ſelues the more diligently, that you maye doo lyke wyſe, accordynge to my mynde in thys behalfe. And that ſhalbe, in caſe you wyl frame your lyfe answerably vnto the ghoſpell of Chriſte, for whoſe ſake I abyde all theſe troubles, that I be not fruſtrate of this frute, for the whiche onelye thyng, I woulde wyſhe to be ſeperated from the moſte bleſſed felowſhippe of Chriſte. Therefore endeuoure your ſelues, that in caſe I ſee you agayne, I maye fynde you ſuche, as I woulde wyſhe you to be: or yf there be anye let, that I can not ſee you agayne, yet at leaſt, I maye here of you in myne abſence, that lyke as you haue done alwayes hitherto, ſo continue ſtyll in one ſpirite, whiche you haue commonlye receyued: and agree all in one mynde, holdyng by wyth your diligence and prayers, the fayth of the ghoſpell, that warrteth agaynſte the wycked: and be not afrayed of any perſecution, to reſiſte the enemies of Chriſte manfullye in euery place, whoſe wycked doynges ſhall worke nothyng elles, but their owne deſtruction and your ſaluacion, and cauſe the glozve of the ghoſpell the more to flouriſhe, and theyr owne wycked purpoſes to proue alwayes worſe and worſe. It is a very goodly thyng to ſuffer for Chriſte, but it is an excellent thyng, by hym to conquere the aduerſaries. Howbeit we can in no wyſe attribute that to oure ſelues. For it is geuen you of God, not onelye to beleue in the ghoſpell of Chriſt, wythout dyſſemblyng, which I preache, but alſo to ſuffer for it, as you ſee me doe: And ſhynke not to abyde the ſame conſlicte for the ghoſpelles ſake, that you haue ſene me ſuffer ſo manye wayes afoze, whan I was there, and you haue harde of me beyng nowe in boundes and in haſerd of my heade. Theſe thynges happen not by chaunce, at all aduentures, but are appointed by the goodneſſe of God, vnto them ſpecially, whoſe godlynes he wil haue more notable ſene through the afflictions of this life,

¶ The.ii. Chapter.

If ther be therfoze any conſolacion in Chriſt, if there be any comforte of loue, if there be any felowſhippe of the ſpirite, yf there be any compaſſion & mercy: fulfill ye my ioye, & ye be lyke mynde, hauynge one loue, beyng of one accorde, and of one mind, that no thyng be done through ſtrife or of wayne glozve, but in mekenes of mynde, let euery man eſtyme another better then him ſelfe. Take not ye euery man on his own thynges, but euery man on the thynges that are other mennes.

The text.

The paraphrase of Erasmus bypon the Epistle



Nowe therefore, yf there be anye mutuall consolacion among them, that haue profesled all one Chyriste: If there be anye comfort of bꝛotherly loue, that maketh commune whether it be sadnesse, oꝛ gladnesse, among them that the spirite of Chyriste worketh his efficacye vnto: yf there be anye commune louyng affections among you, wherby men are commenly greued with their frendes heaupnes: yf there be any merciful compassions, wherby we euen of very natural instincte, mourne and be soꝛy foꝛ the hurtes of them, who we loue hartely, and suffre foꝛ our sakes: by all these, I beseeche you. **O** Philippians, make good this my ioye, which I haue cōceptued of you. Whatsoeuer you owe vnto me, in any maner of behalfe, I wyll acknowledge it foꝛ full paymente, in case, you sticke together in persyfte concoꝛde of harte, in case you haue loue among you, one vnto an other, in case you be all of one mynde, and of one consent. Foꝛ peace and concoꝛde can not possibly continue among them, that are hote stomaked and hyghe mynded: so; as inuche as an hote mynde, and a swellyng stomake causeth contention, causeth ambition, and causeth angre: whiche are the very present poysons of bꝛotherly loue, and frendshyppe that ought to be among men. Seyng than, you are made all one among your selues by the spirite of Chyriste, and professe the doctrine of Chyriste, see that no thyng be done by contention, oꝛ vayne gloꝛye, that one pꝛouoke not an other by scarce demeanour, while none wyll gyue place to an other: by meanes whercof among worldly disciples, arise chydynges, bꝛaulinges, and dissension. And therfoꝛe let not wꝛathe, oꝛ ambition, oꝛ pꝛyde be of your counsaill, foꝛ they are very naughtye counsaillours, but rather bꝛotherly loue, and her companyon, modestie of mynde: so that no man pꝛeferre him selfe befoꝛe an other, but thinke euery other better than him selfe, and withoute boastes of hys owne doynges, be content and gentlye glad of other mennes better qualittes: And let not euery man respect his owne pꝛiuate commoditie, foꝛ there as they doo so, publique concoꝛde is not lyke to continue. But let euery man regarde the commodittes of others befoꝛe hys own, thꝛough chꝛistian charitie: whose pꝛopertie is not to seke after the thynges that be her owne.

The text.

Let the same mynde be in you, that was also in Chyriste Iesu: whiche when he was in the shape of God, thought it no robbery to be equall wyth God: neuerthelesse he made hym selfe of no reputacion, takyng on hym the shape of a seruaunte, and became lyke vnto men, and was founde in hys apparell as a man. He dumbled hymselfe, and became obedyent vnto the death, euen the death of the crosse. Wherfoꝛe God also hath exalted him on hye, and gyuen hym a name which is aboue all names: that in the name of Iesus euery knee shoulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that all tonges shoulde confesse, that Iesus Chyriste is the Loꝛde vnto the pꝛaýse of God the father.

Let not this wycked thought come in any of your myndes: why shoulde I, beyng the better, gyue place, wyttynglye and wyllynglye, vnto hym that is worse? Be not ashamed to folowe the example of Chyriste. Foꝛ why doth it not become you, beyng companyons and but felowe lyke, to be so louynglye mynded one to an other, as Chyriste was to vs all? In case he haue chalenged superiortie to hym selfe: In case he haue gredylye soughte after hys owne gayne: than maye you honestlye ynoughe stryue one wyth an other foꝛ

other for suche thynges. But he where he was veray God by nature, and declared hym selfe to be God, by expresse dedes, in that, that he restored dead men vnto lyfe agayne with a becke: in that, he altered the elementes and natures of thynges: in that, he maketh deuilles obedyent to his commaundement: in that, he healeti all kyndes of dysleases wyth a worde: yet to the intente, he myghte set vs an example of perfitte modestie, he thoughte it no raupne to be equall wyth God, and neuertheles humbled and made hymselfe basse among men, lokyng to receyue glozpe of the father: the entraunce wherunto, his example teacheth to be, not by proude ambition but by lowe humilitie.

And where he was the moste hyghest, he humbled him selfe so lowe neuerthelesse, that he was not onely conuersaunt as a man amonge men, beyng payned for lacke of slepe, and sufferyng thurst, hunger, wearynesse pouertie, and other daungiers and iniuries after the condicion of vs, but also he toke vpon hym the shape of a seruaunte, and that of an hurtfull seruaunte, wheras he is very innocencie it selfe. For what is it elles, but the desertes of an hurtfull seruaunte, to be taken, to be bounden, to be scourged with whippes and to be spytte vpon: But Chyriste submitted hym selfe not to abyde thus muche onely, but also, as though he had bene an euell dooer, he humbly suffred the punishment of death, and that the mooste shamefull deathe of the crosse.

Suche was the decreed wyll of the father, that Chyriste shoulde suffre these paynes for our offences, and he shewed hymselfe wyllyngly obedyent in all thynges, not shynkyng in any condition to abyde what so euer was auaylable to our saluation. They that are of a worldely affected mynde, are corruptely prouoked vnto feyned boastyng of them selues, throughe ambition and stryfe, thoughe other deserue the prayse: But he that is a christian, and seeketh after true glozpe that neuer shall decaye, muste pzeace vnto it the same waye, that Chyriste entred into it. The waye vnto true glozpe is by false feyned flaunderes, and the entrie vnto immortall thirfte, is throughe losse of transitory thynges, that fade awaye in a moment. It behoueth not to stryue for commendacion, but to deserue commendacion. Will you heare, what Chyriste deserued by hys humyltite? Certes he vled not arrogauntly amonge men, to boaste of hys maiestie before the time: but God the father aduanced his sonne vnto mooste excellent hyghnesse, and throughe humilitie, and shame of the crosse, exalted hym and gaue him a name that passeth all the glozpe that man can repozte of: he is to say, he in the name of he same Iesus, which was spitte vpon a crucified, euery knee shoulde bowe and make courtelie, not only of thynges that are on earth, but of all thynges also he are ether vnder he earth or in the heauens aboue. And he there shoulde be no kynd of tongue, either of men or of angelles or deuilles, but it shoulde confesse that Iesus is the pynce and Lorde of all thynges, and that he spyttereth on God the fathers ryghte hande, as equall possessour of all hys kyngdome and glozpe, and that vnto the glozpe of God the father, frome whome procedeth, and vnto whom redoundeth all the glozpe of the sonne. What mannes ambition, what tynes, what kyngdome, what humayne diligence, byd euer, wyne any man so excellent renoume with men, as Chyristes humilitie wonne vnto hym? And as for these thynges, he did all for our sakes, and not for his owne. For he neyther deserued to be brought lowe, nor

The paraphrase of Erasmus vpon the Epistle

lowe, noz needed to be aduanced hygher: But that you should learne to practise lyke humilitie, in asinuche as without it you can not possyblie be preferred.

The texte.

Wherefore (my dearely beloved) as ye haue alwayes obeyed, not whē I was present only, but now much more in myne absence, euen so worke out youre owne saluacyon, wth feare and trembl^{ng}. For it is God, whiche worketh in you, bothe the will and also the dede, euen of good w^{yl}. Do al thyng without murmuring and dysputyng, that ye maye be suche as no man can complayne on: and vnfained sonnes of god without rebuke, in the middes of a crooked and peruerse nation, among whom see that ye sh^{yn}e as lightes in the world, holdyng fast the worde of lyfe, that I maye reioyce in the daye of Christ, how that I haue not runne in vayne, neither haue laboured in vayne. Yea, & though I be offered vpon the offeryng and sacrifice of your faith: I reioyce, & reioyce wth you all. For the same cause also do ye reioyce, and reioyce with me.

Nowe therefore my dearely beloved brethren, see that you goe forwarde also in thys behalfe, to be lyke youre selues styll, that euen lyke as accordyng to the example of Christ, you haue alwayes obeyed the ghospel preached by vs, so loke you do styll herafter, not onely whan we shalbe present, but much more nowe when we are absente, and shewe that diligent endeour one to an other, that I would haue bestowed vnto you, in case I had ben present with you. Doe the busynesse of youre saluacion, not carelesly, but with all carefulnes and trembl^{ng}: and considre, howe weyghtie a cause you muste take in hande, to defende, and what maner of aduersaries you muste haue to doe withall. There is no oportunitie to slepe or to be careles: and agayne, there is no cause why you shoulde be discouraged. For youre parte is, to stycke to it with all your possyble powers: But it is God, that worketh thys habilitie in you, that as perteynyng to youre saluacion, you maye bothe w^{yl} and doe the thyng, that your good purpose putteth you in mind, that you should not be ignorant, vnto whom it is to be ascribed, yf your will put any thyng in to your mynde. It standeth you in hande, with all circumspect behauiour to commend the doctrine of the ghospell exp^{ress}ly in your owne conuersacion, euen to them that be strangers to it. Whiche thing you shall doe, in case they see you lyue in perfite concord, and like trusty affiaunce: and that, what so euer you doe, be done without murmurynge and puttynge of doubtes: of which the one apperteyneth to them, that doe thynges agaynst theyr willes, the other commeth of theym, that haue none affiaunce in that they doe. But be you rather sincerely vpryghte in all thynges, and of so pure and vnspotted demeanour, that no man be hable iustlye to complayne of you: and that it maye euidently appeare vnto al men, that you are the veray ryghte chyldren of God, and no bastardes nor vnlawfull chyldren: but perfitelie resembling youre heauenlye father in youre heauenlye conuersacion: and so orde youre lyfe in the myddes of a forward, cruell, corrupte nation, that youre sincere vpryghtenesse be not spotted in any condicion, but rather let youre innocencie of lyfe so sh^{yn}e amonge their darkenesse, as it were certayne lyghtes of the world set befoze all mennes eyes. For you are they, of whome Christe speaketh in the ghospell, sayeng: you are the lyghte of the worlde, whiche holde vp the lyuels woorde of the ghospell, that euery bodye maye see, and exp^{ress}e the doctryne of Christe euen in youre

in your conuersacion: so as I am in assured trust, that at the coming of Christ; I shall also reioyce in you for your constaunt perseuerynge, that I haue not laboured in vayne, noz runne vnpofitablspe in this rase of the ghospel, in that I haue wonne suche disciples vnto Christe. And I doo not onely not repenté my labours, whereby I haue offered you as a moste acceptable sacrifice vnto God, but also incase I my selfe chaunce to be offered vpon the oblacion and sacrifice of your fayth, I shall be gladly contente bothe on youre behalfe and myne owne. On youre behalfe, in that I haue conuerted you vnto the gospel, and offered you as a most acceptable sacrifice vnto Christe: and on myne owne behalfe that hauing fynished suche a sacrifice, I shall also be offered by all together my selfe. For lyke as I see well, that myne afflictions chaunced vnto the furtheraunce of you, euen so I knowe, that my death shall chaunce to the furtheraunce of the ghospell: And for this cause sake, death shall be euen hartely welcome to me. And yf it be conueniente, that you shoulde be equall parteners of my ioye, you oughte in no wise to be soye for my death, whiche shall be so pleasauntly welcome to me.

I trust in the lorde Iesus, for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I know what case ye stand in. For I haue no man that is so lyke minded to me, which with so pure affection will care for your matters. For al other seeke their own, and not the thinges which are Iesus Christes. Ye know the proufe of him, how he as a sonne with the father, so hath he with me bestowed his seruice in the gospel. Him therefore I hope to sende, as sone as I know how it wil go with me, I trust in the lorde, that I also my selfe shall come shortly.

The text.

Howe ye perceyue in what behalfe you are bounden to be glad of my state: but I trust, throughe the grace of the Lorde Iesu, to see you shortly by Timotheus, in alinuche as I can not come my selfe as yet. Therefore I sende him, euen as it were my selfe, to the intent, lyke as you are glad, now you know what state I am in: so I maye be as glad whan Timotheus commeth hither agayne, to knowe what state you are in. For I thought him chieflye the most mete man to sende vpon this message, seying there is neuer a one of all the rest, that contenteth my mynde so wel as he in the ghospelles businesse: & bicause in applyng your necessaries, he will be as willingly diligent and faithfull as I my selfe: For you must vnderstande, I haue iuste cause to regarde hym as myne owne sonne. There be other, whose ministerye I might better spare, than his, but I woulde sende neuer a one, but of throughe tried integritie. For all the rest almost seeke to be sent on suche messages, not to doo so muche good vnto other, as to prouide for their owne gayne, rather than to wyne vnto Iesus Christe. And you knowe that I haue alwayes abhorred suche purposed intents. I thynke it not necessarie, that I shoulde prayse hym vnto you, bicause you haue all ready seen his demeanour, and can remembre, after what sorte he behaued him selfe wyth me in the ghospelles affaires, and as a ryght sonne did represent me his father in all thynges. Him therefore I truste to sende, as soone as I see to what ende my matters will growe. And I truste for all thys, by the grace of the Lorde, that I my selfe shall also shortly come vnto

The paraphrase of Erasmus vpon the Epistle

to you.

The texte.

But I supposed it necessarie to sende brother Epaphroditus vnto you, my companon in labour and felowe souldier, your Apostle, whych also ministrerth vnto me at neede. For he longed after you all, and was full of heynesse, because that ye had hearde saye, that he had bene sicke. And no doubt he was sicke, in somuche that he was nye vnto death. But god had mercye on hym: and not on hym onelye, but on me also, lest I shoulde haue sorowe vpon sorowe. I sente hym therfore the more dyligently that when ye see hym, ye maye reioyce agayne, and that I maye be the lesse sorowfull. Receyue hym therfore in the Lorde wyth all gladnesse, and make muche of suche, because that for the worke of Christ he wente so farre, that he was nye vnto deathe, and regarded not his lyfe: to fulfill that which was lackyng on your part toward me.

Furthermore I thoughte thys also veray requisite, that Epaphroditus, who is bothe my brother, and companon and felowe souldier, and your Apostle, shoulde beare Tymotheus companie vnto you, to the entente he myghte be commendable welcome vnto you bothe for my sake and for your owne: who also broughte vnto me your louyng charitie, wherwith you are wonte to releue me at my nedes. He was a good while agoe muche desyrous to come see you, and was wonderfully afrayed, lest it greued you to soze, to heare tell that he was so perylouslye sycke. It was true that you hearde saye, for he was so soore sycke, that he was in ieopardye of hys lyfe, and bearye lyke to haue dyed. But God restored hym agayne, and had compassyon vpon hys seruante, and not vpon him onelye, but also vpon me (that was in ieopardye, when he was in ieopardye) lest vpon the sorowe, that I conceaued by his lickenesse, I shoulde haue had double sorowe, for the death of so faythfull a felow souldiour. And therfore I was the more diligent to sende hym vnto you, specially, that you myghte be glad to see hym well amended agayne, and peraduenture not beleue the tale as it was tolde you: than that all my sorowe maye be wyped cleane oute of my mynde, yf I perceaue you vnspernedlye ioyous and glad of hys welfare.

Receyue hym therfore with a louyng Christian affection in all ioyfulness: and haue not hym in price onely, but all them also that are lyke him. For he, when you sente hym hyther, was not onelye nothyng afrayed of Acroes crueltie, whome he knewe to be muche greued at me, but also for the ghospell of Christe he put him selfe in suche haerdie, that he was verie lyke to haue died, preferringe the doctrine of the ghospell, befoze his owne health. For this consideration, that by cause of his beyng awaye, he thoughte he dyd not the offices, that were lackyng on your parte toward me: and that by meanes of him you myghte be in a maner presentlye here with me, in that he broughte your charitable tokens vnto me, and with hys ministeries serued me in this daunger, that he myghte one alone represente you all vnto me.

The .iii. Chapter:

Througher (brethren) reioyce ye in the Lorde. It greeueth me not to wypte one thing
 ofren to you. For to you it is a sure thing. Beware of dogges, beware of cupil wo:chers. the texte.
 Beware of dissencion. For we are circumcission whiche serue God in the spirite, and re-
 ioyce in Christ Iesu, and haue no confidence in the fleshe: though I might also reioyce in
 the fleshe. Yf any other man thincketh that he hath wherof he might trust in the fleshe:
 I haue more: being circumcised the eyght daye, of the kynred of Israell, of the trybe of
 Benjamin, an Hebrue borne of the Hebrues: as concernyng the lawe, a Pharisee: as con-
 cernyng feruentnes, I persecuted the congregacion, as touchyng the rightwysnes which
 is in the lawe, I was vnbukeable. But the thinges that were vantage vnto me, those
 I counted losse for Christes sake. Yee I thynke all thinges but losse for the excellencye of
 the knowledg of Christ Iesu my Lorde. For whome I haue counted all thing losse, and
 do iudge them but vyle, that I maye wynn Christe, and be founde in him, not hauyng
 myne owne ryghtewesnes of the lawe: but that which is thow the faith of Christ: euen
 that rightewesnes whiche cometh of God thow the faith, that I maye knowe him and
 the verue of his resurrection, and the felowshyppe of his passions, while I am confoz-
 mable vnto his (death) yf by any means I might attaine vnto the resurrection of þe deede.
 Not that I haue attained vnto it already, or that I am already perfect: but I folowe, yf
 that I maye comprehend that, wherin I am comprehended of Christ Iesu. Brethren, I
 counte not my selfe that I haue gotten it as yet: but this one thing I saie: I forget to o-
 lde thinges whiche are behynde, and endeuoure my selfe vnto those thinges whiche are be-
 fore, and (accorpyng to the marke appoynted) I p:ace to the rewarde of the hie cale-
 mynge of God thow the Christ Iesu. Let vs therefore as many as be perfect, be thus wys-
 mynded: and yf ye be othe wys mynded, God shall open the same also vnto you. Reuer-
 thelesse, vnto that whiche we haue attayned vnto, let vs p:ocede by one rule, that we
 maye be of one accorde.



Now brethren, this remaineth mozeouer, that whan you
 knowe what thinges are doen here, and hauyng Epa-
 phroditus sent to you againe in health, you maye reioyce:
 and neglectyng the afflictions, wher with the world hath
 turmoiled vs, you may be glad, þ our lord Iesus Christes
 busynesse goeth alwayes forwarde better and better: On
 the behalfe wherof I am not so muche afrayed of them
 that be Ethnikes, whiche impugne the gospell openly, as
 of these halfe christians, whiche p:ache Christe after suche wyse, that they
 myngle the Jewes maner of doctrine, in withall. Of this matter, I haue with
 muche carke and care oftentymes warwed you, but yet it shall be no payne vn-
 to me, to put the same in wytyng, that you maye be moze sure. For you can al-
 moost neuer be ware ynoughe of these pestilent wycked, shameles kynde of me,
 that alwayes lye in wayte in euery place. They haue enye at your lybertye,
 they barke against syncrete doctrine, they dep:auie other mennes lyuinges, they
 labour in the gospels busynesse: howbeit to none other ende, but to corrupte
 it. They bragge of their foreskynnes circumcission, whan their inwarde mynde
 is all together vncircumcised. Beware brethren, that they begyle you not, take
 hede of such dogges, take hede of naughtye wo:kers, beware of the vncircum-
 cysed circumcission, yea rather concision. They haue no cause to bragge of them-
 selues, though they beare about the fylthy marke of their highe bragge, wher-
 as their conscience is vncleane and wicked. If circumcission be wo:thye þ bo-
 astyng, we are circumcised in dede, we are very Jewes in dede, we are the ryghte
 children of Abraham, that wo:shyp God, not with beastes bloude, but in spirite
 (for so he woulde be wourshypped:) we boaste not in the ytell skynne cut from
 a parte of the bodye, no: yet in Moses, but in Christ Iesu, who, by his spirite,
 hath cut awaye all our synnes from our soules, and hath p:ynted in our hat-
 tes a very excellent goodlye marke, wherby it maye manifestly appeare that
 we are the sonnes of God. This nowe is a glozious and a true circumcission.

The paraphrase of Erasmus vpon the Epistle

God from hencefo; the esteemeth not man after the state of his bodye. But these men neglecting the care of þe soule, repose al their whole trust in the fleshe, which in yf any man maye boaste, I for my parte wyll geue place in this behalfe to none of them all: so as they can not haue, to quarell, that I set naught by circumcisiõ, because I haue it not. If any man stande in his owne conceite because of his circumcision, I maye bragge of my selfe a greate deale moze, for I was lawfully circumcised the eyght daye accoꝝdyinge to the commaundement of the lawe. I am an Israelite, not by engraffynge, but by kyndred: not a straunge foundlyng, but a Iewe, beyngge boꝝne of the Iewes: and not of an vncertaine kyndred, but of a special chiefe kyndred, that is, of Benjamin, whiche hath ben alwayes ioyned to þe tribe of Iuda, wherof kynges and Leuites and pꝛiestes also are ordayned: wher as many suppose them selues Israelites, because they descende of the kyndred of the concubines of Israel. I am an Hebræwe of the Hebræwes, after my birthe, and after the sectes of the lawe, a Pharisee, whose ordꝛe hath had alwayes the highest dygnitie. And yf they wyll esteeme any man after the studye and obseruacion of the lawe: they haue not also in any of these, wherin to preferre themselves befoze me. For I regarded the dyligent study of the lawe of my fathers so earnestlye muche, that for the defence of it, I persecuted the congregacion of Christ by all possyble meanes I coulde: and I so enterlye obserued those thinges, that the lawe commaundeth, that there was nothyng, wherin I coulde be iustlye founde withall, as a transgressour. And yf any of this geare deserued any prerogatyue, I might with iuster cause boaste, than these men, that woulde seme to be halfe goddes, because they be circumcised. At that time in dede, forasmuch as I was not yet taught Christ, I thought my selfe a iolpe fortunat man, aswell for the nobyltie of my kyndred, and dignitie of my secte, as also for my strypte obseruyng of þe law. But as sone as I learned by the gospel of Christ, in what thinges true righteousnesse consisteth: and that matters of ferre greater excellencie wer signified by these figures and shadowes of Moses lawe: by and by I cast awaye and renouced the thinges, that I haunted befoze as matters of wonderous holynesse, and thought it damage vnto me, what soeuer it were, that hindꝛed me neuer so litell from the doctrine of Christ: not that I condemne the lawe, yf a man vse it as it ought to be, but that I attribute so muche vnto the gospel of Christe my lorde, that I doe not onely set lesse by the carnall lawe of Moses, wherin these men boaste, than the excellent knowledge of Christ, but also I thinke it losse, what soeuer this world hath, of how excellent or of howe glittering a shewe soeuer it be. This knowledge therefore as sone as I begonne any whitte to taste, there is no aduantage of any thing, how goodly so euer it be, but I esteeme it as losse, yea I regarde it no moze than the rubbyshe of a rotten wall, or yf any thinge be moze vyle than it: so that with the losse of it I maye wyne Christe the fountayne of all good thinges, that are truly good. I take myne owne ryghteousnesse to be nothing woꝝthe, (where in obseruyng of Moses lawe, my ryghteousnesse was thought among men to haue ben muche auayleable) so that I maye attepne vnto true righteousnes: which I may not call myne, forasmuch as it is not gotten by our owne merites, but frelye geuen to them, þe dystrust them selues, & put their whole cõfydence simplye in Christ. Neuertheles there springeth a certayne ryghteousnes also of the lawe, howbeit it is not auayleable to geue saluacion.

But

But that righteousnes, whiche is geuen of god, is so not ours, that notwithstandinge it geueth vs true perfite saluacion, in case we beleue the gospel, and through faith come to the knowledge of Iesus Christ, whose natiuitie is moze wonderful, than can be vnderstanden by any moztall mannes wysedom: whose resurrection is of moze power, than can be perswaded by any argumentes of man. Onlye faith is hable to perswade these vnto vs, and hath so perswaded in dede, that beynge established in the hope of the promysse, I am gladly content to come vnto the felowshyp of his afflictions, to be bounden and to dye for his gospelles sake, lyke as he was beaten and crucified for vs: that it maye by some meanes chaunce vnto me, that lyke as I folowe the example of hys death, so I maye come to the glozy of his resurrection, beynge raysed vp by him. This moost certaine constraunt hope doeth so comforte me in these afflictions, bycause I assuredly trust in the promysse of Christe, who hath promysed the felowshyp of his kyndome to them, that wyl not shynke from the felowshyp of his crosse. Notwithstandinge I ment not to speake thus, as though it were in me, to attayne so hyghe a worthynesse. For I am not come as yet to the ende of my race, I haue not yet wonne the game, the matche is not yet all together at an ende, howbeit I pzeace vnto it to the vitermoste of my power, that I maye attayne the thing that I pursue after. For euery bodye wynneth not the game, how so euer he runneth but he that pzeaceth lustily, and he that laboureth constantlye. I am in good hope, that I shall catche it, in asmuche as Christ hath catched me to this same ende, that beynge pulled backe in the myddle of my race (which in times past I purposed wickedly against his congregacion) I might runne well in the race of the gospel, and wyne the game of immortallitie, lest you should fall into slourhe and naughty securitie, in trustyng to the promised game. Wherebyen, I doo not thinke, that I haue yet atteyned the thinge that I goe about, and hope to attayne. It is a very weightye matter of importaunce, that I folowe, and is not lyghtlye atteyned by any man. I knowe that Christ is true, but the nature of man is so frayle and so mutable, that it wyl not suffice me as yet to be careles. Wherefoze by the meanes of this excellente greate hope, I set all thinges a syde, and goe about this one thing onely, that in the race of the gospel, I maye forget, as it were, the thinges that are behynde me, and pzeace with all my possible endeuour to those thinges, that are afoze me: howbeit I rushe not here awaye and there awaye rashely I care not whither, for he loseth his game, that runneth naught. But I bende my selfe streyghte towardes the pycke of the gospel, that is set befoze our eyes, and to the rewarde of immortallitie, wherunto God the maister of our game loking out of heauen vpon our endeuour, calleth vs, by the helpe of Christ Iesus. Therefore, what other thing goe those men about, that myngle the lawe with the gospel, than to hyndre vs in our race. And for that cause, as many of vs as be perfite, let vs be of this affected mynde, that wee set nothinge befoze vs to runne at, but the very marke of the gospel. And yf there be any amonge you that be somewhat weaker, than can vtterly contemne the lawe of their fathers, wherin they haue ben nourished, let them be bozne withall, vntyll they waxe perfite also. God hath shewed vnto you, that the ayde of the lawe is nothinge necessaric: and so peraduenture it shall come to passe, that he wyl reuele the same also vnto them.

The paraphrase of Erasmus vpon the Epistle

The texte.

Brethren, be folowers together of me, and loke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and now we tell you wepyng) that they are the enemyes of the crosse of Christe, whose ende is damnation, whose bellie is their God and glory to their shame, which are worldly minded. But our conuersion is in heauen, from whence we loke for the sauour, euen the Lord Iesus Christ, whiche shall change our vyle body, & he maye make it lyke vnto his glorious body: accordyng to the workyng, wherby he is able also to subdue all thynges vnto him selfe.

Now whyle we are in this worlde, let vs goo on styll in the race, that we haue taken in hande, accordyng to the rule prescribed vnto vs: and let vs truly agree in it, that we suffre not oure selues, to be drawne backe from that purpose: but let vs make spedye haste, euery man to his power, to attaine the game of immortalitye. Ther be some, & kepe not the race a right, them it is not good to folowe. But rather folowe me: for I runne streyght to the gospelles game. And marke them, that you see treade forwarde after the example of vs. Christ hath set vs the best facion of example, after the whiche you see me pzeace to the same place, that he went vnto. All they that runne in this race, wyne not the game: and therfore it is not good folowing of euery one, that runneth before. For there be very many, whome I haue oftentimes tolde you of before, and now I tell you againe with wepyng teares, that pzeache Christ after such sorte, that they are the enemyes of Christes crosse for all that. For they wyl in no wyse folowe the example of his lyfe and deathe, to the intent they may euerlastynglye lyue with him: but for their owne lucre and bayne glories sake, in stede of true godlynesse they teache Jewyshe obseruations, circumcision of the foreskynne, choysse of meates, dyfference of dayes, to the intent, that other men beyng burthened with these wares, they them selues maye reigne and lyue at ease for all that, as though after this lyfe they looked after none other. But let the ende of them fraye vs awaye from their condicions. For lyke as through flaunderous reproche of man, we drawe to eternall glozpe, and by afflictions of this worlde, pzeace vnto immortall felicitye: euen so they by transitozpe pleasures of the worlde, procure to them selues euerlastyng destruction, bycause in stede of God they honour their belye that can not helpe them: and by countrefaite bayne glozpe among men, whiche they repose not in Christe, but in thynges that they ought to be ashamed of, they make spede to euerlastyng shame. For what soeuer is earthly, is but temporall and countrefayte: and what so euer is heavenly, is true and euerlastyng. But they studye for nothyng elles but those thynges that are of the earthe. In them they repose their glozpe, in them they set their pleasure, in them they put theyr hope of helpe, and so runne astraye ferre from the marke of the gospels. But we, that folowe Christ aright, though our bodies be deteyned vpon earthe, yet in soule our conuersion is in heauē, sighing continuallye thither, as our head is gonne afoze, from whence also through faythe we loke for our lord Iesus Christ, whiche shall rayse vs from death, and delyuer vs possession of those thynges, that he promyseth vs: and shall transforme this vyle naughtye bodye of ours, and make it lyke vnto his owne glorious bodye, for this consideracion, that the members, which were felowes of his afflictions in this worlde, shoulde be called there into the felowshyp of hys felicitye. This matter shall not seme vncredibile to any man, that wyl diligentelye pondze the great power of him, that shall doo this dede. For there is nothyng, but he can byyng it to passe, in whose hande it is also, to sub-

due all thinges to himselfe at his owne pleasure. This power he shall openly shewe than vnto al men, although in the meane season he doo many times kepe it close.

The. iiii. Chapter.

Therefore my brethren (dearly beloued and longed for) my ioye and crowne, so continue in the Lorde ye beloued. I praye Euodias, and beseeche Sintiches, that they be of one accorde in the Lorde. Yee and I beseeche the faythfull poche felowe, helpe the women whiche laboured with me in the ghopell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe.

The text.



Inasmuche therfoze as you are established with the hope of such great hyghe matters, my dearly beloued brethren and longed for, whose good successe I repute to be myne owne ioye, whose victoye, I take to be my crowne: lyke as you haue begonne, see y you so continue, & suffre not your selues to be drawe away fro Iesus Christ. Hozeouer, my welbeloued brethren, I esteemes beseeche Euodias, and I desire Sintiches and eyther of them by them selues, that they agree in one true concozde of myndes in promotynge the ghopell of Christe. And I also require the, myne owne true naturall wyfe, whiche agreist with me in the trauayle of the ghopel, helpe these women that were partetakers of my labours and daungers in the ghopel, and Clement also, with the rest, that wet my labour felowes in y ghopell. Whose names, what nedeth me to rehearse, inasmuche as they are wyrtten in the boke of lyfe and shall neuer be scraped out. In that boke are the names of all them wyrtten, that with their dilygences helpe fozeuarde the businesse of the ghopell, of whose nombze you are also.

Reioyce in the Lorde alwaye, and againe I saye: reioyce. Let poure softenesse be known vnto all men. The Lorde is euen at hande. Be careful for nothyng, but in all prayer and supplicacion let poure peticyons be maifest vnto God with geuyng of thankes. And the peace of God (whiche passeth all vnderstandynge) kepe your hertes and myndes thorow Christ Iesu.

The text.

For these causes sake, reioyce alwayes, euen in the myddes of your afflyctions: Againe I esteemes saye, reioyce and be of good cheare. And how hotely so euer the iniquitie of the wicked rage against you, yet let poure patience and modest softenes be known and seen vnto all maner of men, not only vnto the brethren, but to them also that are straungers from Christe, so that they beyng prouoked the rather by your good demenoure, maye be allured vnto the felowshyp of the ghopell. For gentilnesse of behauioure wynneth and breaketh the vngodly. Couet not in any wise to reuenge you of the, nor yet enuy not them their pleasaunt delytes. For the comyng of Christ is at hande, whiche shall rendze vnto you the ioyes of immortallitie, for contempnyng the commodities of this worlde. And as for them, they shall suffre the peynes of their owne fonde folyshenes. Lyue you for your parte without care for any thinge. But care for this onely, that whan Christe shall come, he maye fynde you readly prepared: of him depende you entierlye with all poure hartes. If you haue nede of any thinge, truste not to the helpe of the worlde, but call vpon god with continuall supplicacions, and make your moane to him with feruent desires, whan you require any thing. And geue him thankes, what so euer chaunceth to you, prosperitie or aduersite, beyng certainlye assured, that he wyl also turne your aduersitie into prosperitie. For he knoweth well ynoughe, what is profytable for

The paraphrase of Erasmus vpon the Epistle

you, althoughe you aske nothynge : But yet he loueth to be called vpon with suche manner of intercessions, he loueth to be entreated, and (as it wer) enforced, with godly beseechings. And so the peace, wherby you are reconcyled vnto god, (beyng a thing of moze gracious efficacie than mannes reason is hable to perceaue) shall strengthen your hartes and your consciences, against all terrours that can possiblye happen in this worlde. For what should that man be afrayed of, whiche knowith that God loueth him dearly through Iesus Christ? Therfoze lyke as I woulde haue you without care of those thinges, wherwith this worlde either flattereth or maketh afrayed; euen so you must applye your selues with all your diligent endeouours, to ware riche in vertues, whiche maye make you acceptable to God.

The text.

¶ Furthermoze brethren, what soeuer thinges are true, what soeuer thinges are honeste, what soeuer thinges are iust, what soeuer thinges are pure, what soeuer thinges are charytyent, what soeuer thinges are of honeste repozte : yf there be any vertue, yf there be any prayse of learninge those same haue ye in youre mynde, whiche ye haue both learned and receaued, hearde also and sene in me: those thinges do, and the God of peace shall be with you. I reioyce in the Lorde greatly, that nowe at the last youre care is reueryed againe for me, in that wherin ye were also carefull: but ye lacked oportunitie. I speake not because of necessyte. For I haue learned in whatsoeuer estate I am, therewith to be content. I can both be lowe, and I can be hie. Euery where and in all thinges I am instructed, bothe to be full and to be hongrye, bothe to haue plentye and to suffice neede. I can do all thinges throughe Christ whiche strengthneth me. Nothwithstandinge ye haue well done, that ye bare parte with me in my tribulacion.

¶ In consideracion wherof, what soeuer thinges are true, and without countrefaict: what soeuer are honest and comelye, and worthye of them that deteste folye the vyle trifles: what soeuer are iuste, what soeuer are pure and holye, what soeuer are comodious to the nouryshment of conkozde, what soeuer be of good repozte: yf there be any vertue, yf there be any prayse, that beareth vertue companye, let these thinges delite you to studye and care for, let these thinges be alwayes in your myndes: these, I saye, and suche lyke, whiche you lately learned and receaued of vs: and not hearde of me onely but also sene in me. For I haue not taught you, but as I haue done my selfe in dede. Loke therfoze, that you haue not onely these thinges in your remembraunce, but doo them also in dede, accordinge as you see example in vs. And to suche as doo thus, God that is the authour of peace, wyl be ready with his presente helpe, where as he is at conkozde with none, but those that are folowers of vertues. To be bryefe, it pleased my mynde exceedynglye, that your accustomed louyng charitablenesse towardes me, (whiche was entermitted for a small space,) increaced againe, & was as freishe as ener it was towardes me. Howbeit your good wyl was not slaked, but though it were as louynge as euerye it was, yet you wanted oportunitie to sende the thinges that you woulde haue done. Wherefoze I am glade, not so muche for myne owne commoditie, as for your louynge kyndenesse, wherby I reioyce, that you are made worthilye acceptable to God. For it moueth me not muche, that my pooze penurie is releued by your good liberalitie. For I am not vnacquainted nor vnskylled in those matters: bycause I haue ben a greate deale practised in learninge to suffice these incommodities patientlye. I haue learned to be content with my presente fortune whatsoeuer it be. I can be pooze and basse amonge the pooze, and I haue learned to excede amonge the riche. Yf I want, I am moze sparing: and yf I haue plentye, I bestowe it to the vse of others,

thers, and playe the lyberall geuer. Lacke is the surer, and wealth the better felowe. As for me, I haue learned to conforme my selfe to all places, to all tymes, and to all occasions, I am so framed and taught to abyde fortune, whether waye soeuer it be. Neither plentye corrupteth me, though I haue aboundaunce of thinges: nor honget throweth me downe, though I haue nothinge to put in my belye. Neither wealth maketh me highe, whan I haue more than I nede: nor want dyscourageth me, though I haue lesse than is necessarye for me to lyue withal. For why should these thinges greue my stomake, seying that I passe not vpon fetters and whyppes for the gospelles sake? There is neuer a one of these, but I can suffre them patientlye ynoughe without greife of stomacke, beyng confirmed and strengthened by Iesus Christe, throughe whose ayde I am stronge, wheras of my selfe I am nothing. Neuerthelesse I meane not by these wordes, as though I set no stooze by your kynde lyberallitie, but I exceedingly commende your godlynesse, in that you haue planted your selues in to the felowshyp of myne afflictions: for the whiche, God shall also make you partakers of my rewardes. Certes I take the vndespyred readynesse of your good wyll, in very thankfull parte. For I am not vbled to demaunde any such dueties at any mannes hande.

Ye of Philippus knowe also that in the begynnynge of the gospel, when I departed from Macedonia, no congregacion bare parte with me, as concernynge geuyng and receayvynge, but ye onely. For when I was in Thessalonica, ye sent once and afterwarde agayne vnto my necessity: not that I desire gyftes; but I desyre aboundaunt frute on your parte. Neuertheles, I receaued all, and haue plenty. I was euen tyllid after that I receaued of Epaphroditus the thinges whiche were sente from you, an odoure of a swete smell, a sacrifice accepted and pleasaunt to god. My God shall supplie all your needs thowowe bys glorious ryches by Iesu Christ. Vnto God and our father be prayse for euermore: Amen. Salute all the saintes in Christ Iesu. The beryzen whiche are with me, grete you. All the saintes salute you moost of all they whiche are of the Emperours housholde. The grace of our Lorde Iesu Christ be with you all: Amen.

The text.

You of Philippus are witnesses your selues, that, whan I fyrst preached the gospel of Christ in the countreis there about you, and departed from Macedonia, no congregacion, did communicate vnto me, I meane, as concernynge the matter of geuyng and receayvynge. For they neyther gaue me any thing, nor I loked to receaue any thing of them. But you onely gaue me, of your owne free mocions, aswell whan I was there with you, as also whan I was at Thessalonica, you sent to me in myne absence once and afterwarde agayne, such thinges as you thought necessarye for me. The Thessalomians were welthyer than you, but you were a great deale kinder harted than they. I fynde no faulte at them, but I reioyce at your good forewardenes: and am glad rather for your auantage than for myne. For verely he wynneth a great gayne, that for Christes gospelles sake dimynysheth his stocke of worldely substaunce, and exchaungeth transitorye riches for true riches that neuer shall decaye. I doe not requyre gyftes, but I requyre the fruyte, that apperteigneth vnto you, through your prompte and vndesired lyberall geuyng. Somwhat is decreased in your money rekenynges, & somwhat is abated in the stocke of your householdes: But it is a great encrease of heauenly rewardes, that you maye surely reckon vpon. And as thouchinge my parte, you nede not to be soyr, as though your frendely liberalitie had not be very acceptable vnto me. I haue receaued every thing, and now I am assoate, by your lyberall sendyng. And I am fullye refreshed

The paraphrase of Erasmus vpon the Epistle

Refreshed by the thinges, that Epaphroditus brought me from you, you sente me so muche. Howbeit I receaied it not as a gyft sent from men to a man, but as a mooste thankeful oblacion to God: vnto whome no smell of sacrifice is moze acceptable, than the wyllynge ministracion of a gospellyke charitte done vnde- sired. fynallye, lyke as you passe not for your owne habilitie, so that I wante nothing: euen so on the other parte, I beseeche my God, fulfyll vnto you, what so euer you wante in this lyfe. For in asmuche he is aboundantlye ryche, he wyl not suffre, that any thinge shall wante vnto the necessarpe vles of you, whiche waxe pooze for his gospels sake. For that perteyneth to the glozpe of him and of Christe. Now therfoze, all glozpe be to god our father euerlastyng- lye worlde without ende. Amen.

Salute all them, that accordyng to the doctrine of Iesus Christe, leade a godly and an vpright cleane lyfe. The christian bzyethren that are with me hce at Rome commende them hartelye vnto you: And not these onely, that are famylarly conuersaunt with me, but all the rest also, especially those of the Em- perours houshoide. I haue embraced y doctrine of Christe, and are not afrayed to pzoferse Christe, for all their raging lozde and maister as cruell as he is. The gracious fauour and goodnesse of our lozde Iesus Chyist be alwayes with your spirite.

Amen.

The ende of the Paraphrase vpon
the Epistle of Paule to the
Philippians.